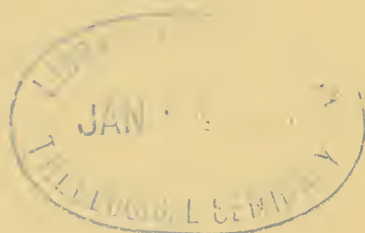

HEROES OF THE CHURCH

By Park Hays Miller



PHILADELPHIA
THE WESTMINSTER PRESS
1922

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Miller, Park Hays, 1879-
Heroes of the church



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Printed in the United States of America

TO THE CLASS OF BOYS
IN THE SUNDAY SCHOOL OF THE NINTH PRESBYTERIAN
CHURCH, PHILADELPHIA, WHOSE COÖPERATION MADE THE
PREPARATION OF THIS MATERIAL A PLEASURE, THIS BOOK IS
GRATEFULLY DEDICATED

FOREWORD

In April, May, and June, 1922, a series of twelve lessons on "Later Christian Leaders" appeared as a part of the Intermediate Departmental Graded Lessons. These lessons were prepared with the purpose of filling the gap in history between the Apostolic Church and the Church of to-day. They were planned also to give to members of the Church to-day convictions concerning the true foundation of the Protestant faith.

Interest in these lessons on the part of parents of Intermediate pupils in the Sunday school and the request for this material in permanent form have led to the printing of this book, with the omission of those features which marked the chapters as lessons.

The writer will rejoice if these biographies, prepared for Sunday-school use, reach a larger circle of readers.

P. H. M.

Philadelphia, July 1, 1922.

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CHAPTER I
POLYCARP

Who Confessed Christ in the Arena
(Died probably either A.D. 155 or 166)

In the year A.D. 166 the city of Smyrna was in an uproar. The city was under Roman authority and the Roman officers were having their hands full maintaining peace and order. During the absence of Polycarp, the Christian bishop of Smyrna and the surrounding country, who had been on a visit to Rome, bitter enmity against the Christians had been stirred up, and the populace was wild with excitement. Because it was supposed that the Christians were disloyal to Cæsar, those who looked upon themselves as especially loyal to the emperor, cried, "Death to the Christians!" Then some one started the cry, "Let Polycarp be brought out!"

The Christians believed they must be ready to die for their faith, if need be, but they felt that they must not run needlessly into danger. So they persuaded Polycarp, their beloved bishop, who was nearly ninety years old, if not older, to leave the city and remain for a time in seclusion.

But one day, as evening drew near, he heard the sound of a cavalcade and the rattle of chariot wheels. One of Polycarp's servants had betrayed his master and the Roman officers were at the door. Frightened friends brought word to the old man that he must flee, but he replied, "The will of God be done."

Unwaveringly he went to meet those who had come to take him. He set food before them and asked that he be permitted to spend the time in prayer while they ate. Thinking only of the cause of Christ to which he had given his life, Polycarp prayed for the Christians and for the churches. Then, at the appointed time, he announced that he was ready to go.

ON THE ROAD TO SMYRNA

Polycarp was permitted to ride upon a donkey and, with the horsemen acting as guards, the journey to Smyrna was begun. The irenarch, or Roman peace officer, who had come to arrest Polycarp, could not help feeling respect for this old man who exhibited such courage. Besides, it was the irenarch's business, if possible, to persuade the Christians to renounce their faith in Jesus and to worship the statue of the emperor, according to the custom of the Romans. So he invited Polycarp into his chariot, and as they rode the irenarch said, "What harm is there in saying, 'Lord Cæsar,' and in sacrificing, with other ceremonies observed on such occasions, and so make sure of safety?"

At first Polycarp gave no answer. It is hard for us to imagine the thoughts which might have come into the old man's mind as he listened to the irenarch's words. Why not save his life by renouncing his faith in Jesus?

Perhaps he thought of his boyhood and of his Christian home. How different was the home where Christ was worshiped from the home of the pagan; for in the homes where Christ was worshiped there was unselfishness and love.

Then no doubt he remembered how, when he was a boy, John the apostle, who for a long time was the leader of the church in Ephesus, had come to his town. He listened to the apostle, who had himself seen the Lord and had listened to his teaching. From the apostle's own lips he had heard the story of the wonderful works and the wonderful words of Jesus. These words were written in his heart; he could never forget them.

Then Polycarp must have thought of his long life spent in the service of Jesus. He had preached the gospel and had seen men changed by the message of the Saviour.

He remembered, too, how he had become a leader in the Church and had been ordained a minister of Jesus, and then had been made bishop of the church in the district of which Smyrna was the chief city. He had promised to hold fast

to the truth of the gospel. How could he now break his word, even to save his own life?

Paul, the great apostle, had taught in Ephesus, the city to the south, from which the Christian faith had been carried to Smyrna, and the Christians of Smyrna knew by heart the famous letters of this apostle to the Gentiles. Polycarp must have thought of how undaunted Paul had been when he faced death in the service of Christ.

Then, too, Polycarp had just come back from Rome, where he had gone to confer with Bishop Anicetus in the interests of the Church. What would his friend, Anicetus, think if Polycarp should waver now in his loyalty to Christ?

But uppermost in the mind of Polycarp was the thought of Jesus, who had set his face steadfastly to go to Jerusalem where he knew that he was to be crucified. And Polycarp knew by heart the message that Jesus had given his beloved John for the church in Smyrna, Rev. 2: 8-11, especially the words, "Be thou faithful unto death, and I will give thee the crown of life."

So when the irenarch urged Polycarp to renounce Jesus and offer sacrifice to the emperor, he shook his head, "I shall not do as you advise me." The Roman officer could not understand the conduct of this Christian. The Romans believed in many gods, and it was a simple matter for them to add another god to the list. And here was a man who was stubborn enough to insist that there was but one God, and who refused to acknowledge any other. In Smyrna a temple in honor of Emperor Tiberius and his mother had been erected, but these Christians refused to worship the emperor's statue. In anger the irenarch hurled the old man from his chariot. Polycarp was injured, but, ignoring the pain, he followed to the city.

IN THE ARENA

Smyrna had its stadium, as had many cities of that day, no doubt copied after the great stadiums of the Greeks and

after the arena at Rome where gladiators fought with one another or with wild beasts, and where, in the days of Nero, Christians were tortured, and put to death. When Polycarp reached the entrance to the stadium, words came to his mind that made him lift his head with fresh courage: "Be strong, and show thyself a man, O Polycarp." Had not God himself sent this message to him?

The proconsul endeavored to persuade Polycarp to renounce his faith in Christ. "Swear, and I will set thee at liberty," urged the proconsul. "Reproach Christ." But Polycarp, unmoved by the persuasion of the proconsul and by the shouts of the multitudes, replied, "Eighty and six years have I served him, and he never did me an injury; how, then, can I blaspheme my King and my Saviour?" Again the Roman officer urged, "Swear by the fortune of Cæsar." "Since thou art vainly urgent that, as thou sayest, I should swear by the fortune of Cæsar," Polycarp replied, "and pretendest not to know who and what I am, hear me declare with all boldness, I am a Christian."

Thinking he might still frighten this Christian into denying his faith, the proconsul threatened, "I have wild beasts at hand; to these will I cast thee, except thou repent." "Call them, then," answered Polycarp, "for we are not accustomed to repent of what is good in order to adopt that which is evil!"

"I will cause thee to be consumed by fire, seeing thou despisest the wild beasts, if thou wilt not repent," threatened the proconsul. "Thou threatenest me with fire which burneth for an hour and after a little is extinguished," answered Polycarp, "but art ignorant of the fire of consuming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt."

THE DECISION

Then the herald, at the command of the Roman officer, stepped forth into the arena. A hush settled over the crowd.

They wanted to catch every word the herald shouted. Then came to the hushed crowd the words of the herald: "Polycarp has confessed that he is a Christian! Polycarp has confessed that he is a Christian!"

The hush was turned into shouts of fury: "Let loose the lion! Burn him alive." The shows of wild beasts were over, so it was determined to put the Christian to death by fire. The eager crowd, each wishing to have a share in the death of Polycarp, searched shops and public baths that were near for wood.

POLYCARP PLAYS THE MAN

The fagots were piled around him. When they were about to nail Polycarp to the post, he said, "Leave me as I am; for he that giveth me strength to endure the fire, will also enable me, without securing me by nails, to remain without moving in the pile." Accordingly he was only bound. Then Polycarp prayed, "I give Thee thanks that thou hast counted me worthy of this day and this hour, that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life."

The fire was kindled and the flames leaped about Polycarp's body. The story which has come down to us says that because the flames did not consume him, an executioner was commanded to pierce him with a dagger. Thus this noble martyr gave his life rather than deny his Lord. His body was at last consumed by the flames, but the Christians of Smyrna gathered up his bones and buried them. And on the hill, just outside the city of Smyrna to-day, there is a tomb which is said to be that of Polycarp, who gave his life in the service of Christ almost eighteen hundred years ago, soon after the middle of the second century A.D., either in A.D. 155 or 166.

With the death of Polycarp the persecution of the Christians at this time in Smyrna came to an end, and, as Tertullian, who was born about the time of Polycarp's martyr-

HEROES OF THE CHURCH

dom, wrote, "The blood of the martyrs was the seed of the Church." By men and women who would not deny their faith in Jesus, the gospel of Christ has been handed down to us through the centuries.

CHAPTER II
AUGUSTINE

Who Fought the Battle in the Garden

(Born A.D. 354; died A.D. 430)

The greatest battles that have ever been fought have been fought right in the heart of a man or of a woman, or of a boy or of a girl. In such a battle, instead of ranks of soldiers engaged in hand-to-hand conflict, low ideals contest with high ideals, right feelings struggle with wrong feelings, high resolutions meet with powerful temptations. It was this kind of battle that Augustine fought with himself in the garden in Milan about the year 386. To him it was more terrible than any battle fought in the Great War. We can understand that battle fought in Augustine's heart in the garden of Milan only when we know how the story of his life led up to this experience.

A BOY OF TAGASTE

Augustine was born in Africa, in the town of Tagaste, in the year A.D. 354. Africa was part of the great Roman Empire. Since the days of Polycarp, Christianity had made great progress. The Roman emperors had themselves become professing Christians, and had forbidden the persecution of the followers of Christ. But the proclamations of the emperors had not routed paganism from the empire.

Monica, Augustine's mother, was one of the noblest Christian mothers who ever lived. Writers have said that it was the prayers of Monica that at last led Augustine to Christ. Augustine's father, Patricius, was a pagan. Possibly he had not become a Christian because he was a politician, a member of the city council, and the pagans rather than the Christians were in power in Tagaste. So Augustine grew up in a home that was made Christian by his mother, but in which his father set him a different kind of example.

Tagaste was a busy city, situated where many roads met. There traders from distant places came to exchange their wares, and Augustine would watch with interest these merchants of many nations. He would also see the galloping horses of the Imperial Mail as they plunged over the roads on their hurried errands for the Roman Government.

Augustine liked to play handball, and to catch birds and make pets of them. He also played soldier and pretended that he was Hannibal, the great Carthaginian general, or Scipio, the Roman commander, or Achilles or Hector, the Greek warriors.

At school his teacher was strict and hard, and many a thrashing the youngster received. He tells how he often prayed in the morning that he might not be whipped that day, but God did not answer his prayers, for he "was not a good boy."

A great ambition stirred the heart of Augustine. He wanted to be a rhetorician. A rhetorician was a professor of language and an orator. Augustine dreamed of moving great crowds by his eloquence.

A STUDENT IN MADAURA

If Augustine's ambition was to be realized it was necessary for him to study in a better school than was to be found in Tagaste. Accordingly, he was sent to the city of Madaura, thirty miles from Tagaste.

In Madaura was a statue of Apuleius, a famous orator, philosopher, and sorcerer, honored in all northern Africa. We can imagine that young Augustine must have paused before the statue of this famous man and dreamed of becoming, like him, an orator whose name would be heralded throughout the world.

It was not long before Augustine, now fifteen, drifted away from his Christian ideals and his Christian faith. When he returned to Tagaste he was really a pagan. But his mother did not give up hope; God, she believed, was

able to save even such a youth as Augustine had become, and she prayed unceasingly for him.

IN THE CITY OF CARTHAGE

Ambition next took Augustine to Carthage, where he expected to finish his education as a rhetorician. Carthage was at that time one of the five great cities of the world. Here he found a city even more pagan than Madaura. Carthage was given to pleasure of the most degrading kind, and Augustine, now a young man of eighteen, broke away completely from his Christian ideals and gave himself to a life of indulgence. At the same time he made progress in his studies, and established a reputation as a public speaker.

One day he found a book called "Hortensius." This book was written by Cicero, the famous Roman orator and philosopher, but has been lost. As Augustine read the book he came to the words, "the pursuit of truth." Suddenly Augustine's whole view of life was changed. Truth, not pleasure, now became his goal; he wanted to know the truth.

In his search for the truth he read the Bible, but he was too fond of rhetoric to appreciate its plain, direct language. In despair he turned to the teaching of the Manichæans, a peculiar religious sect which at this time was making great progress in Africa. Their teaching is hard for us to understand, nor is it necessary for us to understand it. The Manichæan teachers, however, talked so much as if they knew it all that Augustine, who was seeking the truth, became one of them. Soon he became one of their cleverest debaters. He liked this religion because in spite of the Manichæans' pretense to holiness of life, he felt he could still continue to live in sin. When he went back to Tagaste from Carthage, a young man of twenty, he was an outspoken, conceited Manichæan.

Augustine returned to Carthage and practiced his profes-

sion, but he began to feel disgusted with the teaching of the Manichæans. Had he found the truth after all? Eagerly he awaited the arrival of Faustus, one of the Manichæans' famous teachers. When Faustus arrived, Augustine was completely disgusted, for Faustus could not answer his questions. The teachings of the Manichæans did not stand the test of fact and experience, and their leaders could not satisfy his mind. The religion which he had so cleverly defended no longer satisfied him.

IN ROME AND MILAN

From Carthage Augustine went to Rome. There he met with disappointment. He now scarcely believed anything, and he wondered if truth was to be found anywhere. He secured an appointment in Milan; but here again he met with disappointment. He had not found the truth that would satisfy him. In Milan his health failed him, and he became discouraged.

But Milan was a Christian city, and the famous Ambrose was its bishop. Augustine went to hear Ambrose preach, and he began to read the Bible again. He was impressed by the fact that the Bible made good men and women. Now the struggle in his heart became intense. Could he give up his evil practices and turn from his sins and serve Christ?

One day when he saw a drunken beggar on the street, seemingly happy in his intoxication, Augustine, who all his life had been seeking happiness in pleasure, was tempted to give up his search for truth and give himself over to enjoyment. But he could not get rid of the thought that there is more to life than mere pleasure.

"There is something else," he said, and he began again his search for truth. Now the Bible appealed to his heart, but he was too proud to acknowledge that he needed a Saviour and too fond of his sins to be willing to give them up. Then one of his friends gave him a book by Plato, the Greek philosopher, and as he read it and compared it with

the Gospel by John and the Epistles of Paul, the truth began to take hold upon him. He must escape from his sins; but how? He could not break the chains that held him in slavery.

THE VICTORY IN THE GARDEN

He was told of Victorinus, the famous rhetorician and philosopher, who became a Christian and immediately announced his conversion to the multitudes. Augustine wondered at such courage. He was told how Anthony, a famous monk, had given up the world to serve Christ; and Augustine felt ashamed of his own weakness. Then, in the garden in Milan, he fought the battle with his weakness and his sin. "How long, how long?" he cried. "To-morrow and to-morrow? Why not this hour make an end of my vileness?" To understand Augustine's experience, read Rom. 7: 14-25.

Then he heard a voice, the voice of a child, perhaps from a neighboring house: "Take and read! Take and read." Had God spoken to him through a child? He went back to his Bible. The verse upon which his eyes fell was Rom. 13: 14: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Then and there Augustine's better self, by the grace of God, won the battle, and he gave his heart to Christ. He rose from his knees with a new peace in his heart. He had found the truth! He had found true joy in Christ. Joyfully he went to his mother, who had followed him from city to city while she kept praying for him, and made her happy by his confession of Christ.

AUGUSTINE THE CHRISTIAN

Quietly he began his Christian life, after a time coming out before the world as a Christian. Then he started for Africa. On the way his mother died; but he went on to Tagaste, where he turned his house into a monastery. He gave himself to the study of the Scriptures. He wrote and spoke in defense of his faith. His life and his writing and

his power in debate made him one of the best known men in northern Africa.

One day he attended the church in Hippo. During the service the bishop spoke of the need of priests. Instantly the congregation cried out: "Augustine a priest! Augustine a priest!" and then and there he was ordained to the priesthood. Later he was made Bishop of Hippo, a position which he filled for more than thirty-five years.

Augustine wrote and taught and preached, and defended the truth of Christianity. He relieved the needs of the poor, managed the property of his diocese, preached in the cathedral, prepared converts for membership in the Church, ministered impartially to rich and poor, educated and ignorant, and in spite of threats and dangers and hardships served Christ with the utmost devotion to the very end. He died when Hippo was being besieged by the barbarian hordes into whose hands the city fell after his death.

Augustine has been recognized as the greatest of the Church fathers. For a thousand years his influence dominated the Christian Church, and it is still felt to-day.

CHAPTER III

BERNARD OF CLAIRVAUX

Whose Courage Was Mightier Than the Warrior's Sword

(Born 1090; died 1153)

William, Duke of Aquitaine, who lived in the twelfth century, commanded a powerful army ready to carry out his orders. His territory covered the richest region of southwestern France. He was in a position to crush anyone who dared to oppose him. He was also a man of huge stature and of almost gigantic strength, and he had a violent temper.

This powerful duke who was so much feared on every hand had removed certain bishops from the church in his territory and had set up bishops of his own choice. The high authorities in the Church could do nothing with him. He recognized no law or authority in his wide domains, and he disdained religion.

One day this tyrant stood face to face with Bernard, the abbot of the monastery of Clairvaux. What a contrast between the two figures! Bernard was about middle height and was physically frail, but within that frail body was a strength that seemed almost irresistible. Bernard had been conducting the service in the church, and Duke William, who disdained the Church and mocked at it, stood upon the steps. With flashing face and eyes that burned with indignation, Bernard advanced to meet the towering figure of the duke. "Your Judge is here, at whose name, every knee shall bow, of things in heaven, and things on earth, and things under the earth!" exclaimed Bernard. "Your Judge is here, into whose hands your soul is to pass! Will you spurn him, also?"

There was an impressive silence. Then suddenly the great warrior fell to the ground before the fearless monk, who was armed only with courage and a sense of right. The duke, who could have struck Bernard dead with one blow of his

fist or mace, was conquered by the fearless messenger of God. In penitence Duke William sought forgiveness for his sins, and asked to be admitted to the Church which he had disdained. The monk who faced and conquered the gigantic warrior has an interesting story.

BERNARD'S BOYHOOD

Bernard was born at Fontaines, in Burgundy, France, in the year 1090, just six years before the First Crusade, in which a host of knights, under the banner of the cross, set out to rescue the Holy Land from the followers of Mohammed. As a boy he must have heard the thrilling stories of how the knights who wore the cross fought their enemies who held Jerusalem, the Holy City, for France had sent out many warriors in that First Crusade.

His father was Tescelin, a knight famous for his valor in arms, for his justice, and for his sympathy for the poor. A great soldier, he refused to fight except to protect his own lands from the plunderer, or at the call of his feudal lord, to whom he owed allegiance. Bernard's mother was Aleth, or Aletta, one of the noblest Christian women whose story has come down to us. She dedicated Bernard, her third son, to the service of Christ.

The boy was sent to the cathedral school at Châtillon, where he distinguished himself as a student and a Christian. Unlike Augustine, Bernard had the strength and courage to resist temptation, and he kept his life pure.

His mother died while he was still a boy, but in his heart he cherished her memory. He could never forget her words and her life. Often the memory of her came to him so vividly that it seemed that she had actually appeared to him.

BERNARD'S CHOICE

The time came for Bernard to decide upon a career. He might choose to be a knight, and win fame and fortune as a soldier. Or he might secure a position at court. With his

pleasing personality and his ability to influence others, he might rise to the highest position in the service of the king. Another field, too, was open to Bernard. Learning had been much neglected in the "Dark Ages," but now schools were coming into favor and soon great universities would be established. Bernard, with his splendid mind and his ability as a student, might hope to become a famous scholar and teacher. This calling especially appealed to him.

However, Bernard's mother had dedicated him to the service of Christ. Perhaps he might fulfill her wish and at the same time win honor and position and wealth by aspiring to some high office in the Church, for the Church of Bernard's day owned great lands, possessed enormous wealth, and ruled over kings. Pope Gregory the Great had compelled kings and emperors to acknowledge the sovereignty of the pope. Bernard, for the asking, could secure a position in the Church which would lead to honor and ease and wealth and power. Which should he choose?

One day Bernard was on his way to join his brothers who were in the army of the duke of Burgundy, which was laying siege to a powerful castle. Deeply moved by memories of his mother, he turned aside and entered a church to pray. There the victory over selfish ambitions and pride was won. He would fulfill the wish of his mother; he would give his life to the service of his Lord. Giving all to God, he would give up camp and court and high office to live in a monastery.

THE MONASTERY OF CITEAUX

In that day when men wished to give up the world, they were accustomed to retire to an institution called a "monastery." Here all their time was given to humble work and to study and meditation. Having made up his mind to enter a monastery, Bernard undertook to persuade others to follow him. His eloquence and influence soon led his brothers, his uncle, and others, to join his company, and together they sought admission to the monastery of Citeaux. He did not

choose a famous or attractive monastery, but a monastery in which his devotion would be tested. Here the monks lived on one simple meal a day and worked at their humble tasks. Bernard went further than the rules required, and ate so little food that he lost all sense of taste. As a result, his physical weakness unfitted him for the harder work of the monastery, but to make up for this he took upon himself the most menial tasks. Afterwards, he said that he should have nourished his body, so as to keep strong for the service of Christ. But in his day it was thought that self-denial, in itself, was a virtue.

THE MONASTERY OF CLAIRVAUX

At the age of twenty-five, with twelve monks in his company, he went out to found a new monastery. The site had been known as "The Valley of Wormwood." Here the monks cleared land, built rude houses, and erected other buildings with their own hands. They began to subdue the wilderness. Inspired by Bernard, his followers in spite of untold hardship and deprivations finished their task. Soon the monastery under Bernard's leadership became so renowned that requests came for monks from Clairvaux to go out to many other places to establish colonies. During Bernard's life there were societies established in England, Scotland, Ireland, Germany, Denmark, Sweden, Norway, and Italy, to the number of one hundred and sixty.

THE WEAPONS OF BERNARD

Bernard was accustomed to preach to the monks in the monastery every day. His greatest lessons came from the Scriptures which he studied with devotion. God spoke to him best when he was out in the midst of nature, which he loved. "The trees and rocks," he said, "shall teach thee what thou never canst learn from human masters."

From time to time he was called away for work which required great courage. When no one else had the influence

necessary to accomplish what was to be done, Bernard was sent. He alone, as we have learned, could overawe the gigantic and violent William of Aquitaine. Armed only with his courage and his faith, he could meet and scatter an enraged and murderous mob with greater dispatch than could a thousand soldiers armed with lances.

When the count of Champagne, in whose territory the convent of Clairvaux was situated, unjustly punished one of his vassals, Bernard became the champion of the suffering man and his family and compelled the count to make reparation.

Rudolph, a monk of Germany, declared that he was commissioned of God to lead a home crusade. If it was the call of God to fight the enemies of the cross in Palestine, why should he not lead in a crusade against the descendants of those who carried Jesus Christ to Calvary? With his cry, "Death to the Jews," he won many followers, and thousands of Jews were slain. Bernard protested against this slaughter of the Jews. "The Church triumphs more abundantly over the Jews in every day convincing and converting them," he said, "than if it were to give them all on the instant to be consumed by the sword." He met the heartless Rudolph and broke his stubborn spirit almost as suddenly as he had broken that of William of Aquitaine, and then he conquered the mob bent upon slaying the Jews.

Bernard, much as he respected the pope who was then recognized as the chief bishop of the Church, was not afraid to remonstrate in the sharpest terms when he felt that the pope was wrong. When the pope failed to keep a promise, Bernard called him to account.

Thus, in his fear of none save God, this humble monk discharged his duty. He refused all titles and material rewards, and when urged to become a bishop he insisted that he would live and die the abbot of Clairvaux.

When word came from the Holy Land that the fortresses of the Christians were falling into the hands of the united

Mohammedans, a call was issued for a Second Crusade and Bernard was appointed to preach it. Everywhere he went he stirred enthusiasm. He did not invite men to arms to win fame or wealth, but spoke of the sufferings of the Christians of the Holy Land of the profanation of the sacred places where Christ had walked. Then he called upon men to win back Palestine from the Mohammedans. He preached repentance in preparation for the crusade, and multitudes turned from their sins in response to his preaching. But the crusade was a disastrous failure, and Bernard was furiously reproached. His own disappointment was keen, but he went on about his work as if nothing had happened. He had sought to please God rather than men, and as far as man's wrath was concerned he paid no heed.

At last, in his sixty-third year, in 1153, the end came. When his friends crowded about him in tears, he prayed, "Wilt thou not pity us, our Father? wilt thou not compassionate those whom thou hitherto hast nourished in thy love?" And his spirit was gone.

In a day in which such a man was needed, he gave an example of the courage which sincerity of purpose and honesty of heart and faith in God can give to men.

CHAPTER IV
JOHN WYCLIF

The Father of the English Bible

(Born 1324; died 1384)

In 1365, during the reign of King Edward III, England was stirred by the demand of Pope Urban V for tribute. In 1213 the pope's ban upon the country for three years forced King John of England to yield to the pope and to make over to him the realm of England. In recognition of the pope's claim upon the country the king promised to pay annually twelve thousand pounds as rent. This was a much larger sum than the income of the king himself. For more than a hundred years this rent had been irregularly paid. When Edward III was king, over thirty years had passed without the payment of this rent and now, in 1365, Pope Urban V not only demanded the payment of the year's taxes but also the payment of all the back rent.

England was aroused by this demand. Many were eager to throw off the yoke of Rome. Just at this time there was in England a man who was brave enough, patriotic enough, and learned enough, to become England's champion—John Wyclif.

WYCLIF'S EARLY TRAINING

Almost nothing is known of Wyclif's boyhood. He must have been born about 1324, in Yorkshire, England. As a boy he was probably taught by the village priest, but when he was sixteen or possibly a little older, he was sent to the now famous University of Oxford. To reach Oxford he had to make a ten-days' journey through territory where outlaws made it their business to waylay and rob just such travelers. But Wyclif joined other students and wayfarers who banded together for self-protection. At Oxford Wyclif became known as a scholar, and was made master of Balliol College.

ENGLAND'S CHAMPION

When Pope Urban V demanded the payment of the past rental claimed by him, the king's council discussed the matter. Wyclif, as royal chaplain, was a member of this council. He insisted that King John had had no right to tax the country without the consent of Parliament, and so the rental now demanded by the pope was not legal. Supported by Wyclif's argument, the council decided to stand by the king in his refusal to pay the money the pope demanded. Wyclif wrote a tract setting forth the reasons why England should not yield to the demands of the pope. The pope sought to get rid of Wyclif's influence in England, but the English court and the English people looked upon him as the great defender of their national rights. In various conferences and councils where English liberty was discussed, Wyclif was the spokesman for the English, and a brave, powerful defender of liberty he was.

Wyclif was for some time a professor at Oxford, but the pope succeeded in having him removed from this position. In 1374 he was appointed rector of Lutterworth, where he carried on most of his work as preacher and writer.

WYCLIF'S PREACHERS

Wyclif himself was a powerful preacher. As a scholar, of course he knew Latin and wrote and spoke in this language; but he felt that it was his duty to reach the common people, so he preached and wrote also in English. His English sermons were in the everyday language of the people. He studied the Bible, and his knowledge of what was taught in God's Word led him to oppose many of the teachings of the Roman Catholic Church and claims of the pope. Instead of looking upon the pope as the highest authority in religion, as the Roman Catholic Church claimed, he declared that the Bible was the true authority. He wrote a book entitled "The Truth and Meaning of Scripture," in which he taught that we are to find out what is true from

the Bible and not from the pope, that everyone has the right to think for himself and to decide for himself what the Bible means, and that the Church is not to be guided by what the pope says but by what the Scriptures teach. He declared, too, that the simple preaching of the gospel was the best means of reaching the hearts and the consciences of men and women. He felt that there was need of more preachers who would go among the people preaching God's Word.

There were plenty of a certain kind of preachers in Wyclif's day, but this was just the trouble. These preachers were known as "friars," and belonged to the Franciscans and the Dominicans, two orders of begging friars who went about preaching. By Wyclif's time the high ideals of the founders of these orders had been lost, and the friars, who were supposed to be poor and to give up all their property, had become greedy and their orders rich. They were the pope's best money raisers. They no longer preached the Word of God, but cared only to say what would interest and please their audiences and bring good collections. Their so-called sermons were often absurd, and even indecent.

Wyclif felt that the only hope of saving England was by the preaching of the gospel. One day when he was sick and some of the friars came to denounce him for his errors, he declared, "I shall not die but live, and declare the evil deeds of the friars."

Wyclif gathered about him men from Oxford and others and trained them to preach simple sermons based upon the Scriptures. He called them the "poor preachers," for they were really what the friars pretended to be. They preached the gospel of Christ, without any thought of gain. These preachers went through the towns and villages of England telling the message of the cross. They preached in the churches where they were invited, otherwise in the churchyards or under the trees. They also visited the sick and the aged and the poor, and helped them as best they could. These "poor preachers" became known as "Lollards."

WYCLIF'S BIBLE

The "poor preachers" who were sent out by Wyclif to preach in the language of the people needed the Bible in English. But the Bible was in Latin, the language of the Roman Catholic Church. Parts of the Scriptures had been translated into English, but Wyclif undertook to give the whole Bible to the people in their own language. The New Testament was translated by Wyclif himself, but Dr. Nicholas Hereford of Oxford helped with the Old Testament, and John Purvey, the curate at Lutterworth, assisted in revising the whole translation. The translation was made from the Latin. Thus Wyclif gave to the world the first complete Bible in English, in the year 1382.

After translating the Bible, Wyclif still had a great task before him. There were no printing presses then, and copies of the Bible had to be made by hand. Scores of willing workers were engaged in copying the English Bible by hand. The demand became so great that hundreds of expert scribes were employed to make more copies. Wealthy people secured their own copyists to make their Bible for them and the poorer people bought portions of the Bible—a Gospel, or The Psalms, or an Epistle. So many copies were made and kept that to-day, after more than five hundred years, there are still in existence one hundred and fifty manuscripts of Wyclif's Bible in whole or in part. It has been said that we owe to Wyclif our English language, our English Bible, and our Reformed religion. Wyclif's Bible has been the parent Bible of the world, for it was the first English Bible, upon which, to a large extent, all later Bibles were based—and the English Bible has been translated into over seven hundred languages and dialects.

WYCLIF'S DEATH

Wyclif worked hard and long; but one day, in 1384, while he was conducting services in the church at Lutterworth, he was struck down with paralysis and never spoke again. A

few days later, on New Year's Eve, his life ended with the passing of the year. He was reverently buried in the churchyard. But his body was not allowed to lie in peace; thirty years later he was condemned by the Council of Constance and, at the command of the pope, his bones were dug up, burned to ashes, and cast into the river Swift. "This brook," says Fuller, "did convey his ashes into the Avon, Avon into Severn, Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wyclif are the emblem of his doctrine, which is now dispersed all over the world."

CHAPTER V

JOHN HUSS

Who Put His Conscience Above His Life
(Born 1373; died 1415)

Even as a young man John Huss was getting ready for life, not only by his studies but by his desire to prove worthy to be called a Christian. He had read the story of Lawrence, a third-century martyr, and he wondered if he would have the courage to suffer for Christ as this Christian had suffered. So he put his hand on the fire in the coal pan and held it there until his companions pulled it away. "Why dost thou fear so small a matter?" Huss inquired. "I only wished to test whether I should have sufficient courage to bear but a small part of that pain which Lawrence endured." In later years Huss was indeed to endure the flames for conscience' sake.

A BOHEMIAN BOY

As a boy he was known, as John, the son of Michael, but because he came from Husinec, in Bohemia, he was later called John Huss. He was born probably in the year 1373, which would be just the year before John Wyclif went to live at Lutterworth. The home of Huss was a humble cottage, for his mother was a poor widow. While her son was still an infant she dedicated him to the service of God. Although she was poor, she planned that her son should receive a good education. For a time he attended school in a near-by town, and then his mother herself took him to Prague where he became a student in the university. Often he went hungry, and slept on the bare ground, and sometimes he had to beg in the streets, which was not uncommon in the days of begging friars.

To a less earnest Christian than Huss the city of Prague might have been as ruinous as Carthage was for Augustine, for the city abounded in temptations. Huss, however, be-

came known for his clean living and Christian character.

Huss studied the Bible and books written by early Christian writers—"the Fathers," they are called—among them Augustine especially. In his university work he made rapid progress. As a student he was still loyal to the Roman Catholic Church, but influences were coming into his life which were opening his eyes to some of the false claims of the Romish Church and the evil lives of many of its leaders. Among his teachers in the university were men who were opposed to the pope's claims. His reading of Wyclif's books, which put the Scriptures above the pope as the authority in religion, and his own study of the Bible prepared him for his brave stand for the supreme authority of God's Word and for liberty of conscience.

HUSS THE PREACHER

The university student began to be heard from as a preacher. For a time he preached at the Church of St. Michael, and then he was called to be the preacher in the famous Bethlehem Chapel. This church had been endowed by two citizens who believed in preaching the gospel to the people, and who insisted that "the poor should have the gospel preached to them in their own tongue." Here Huss preached twice almost every Sunday, with great power.

There was need of a fearless preacher in Prague, for the people did not know God's Word and were not living as Christians should live. Huss preached the gospel to the people and fearlessly called them to repentance and to holiness of life. He preached with boldness and with earnestness, yet with sympathy and love. Thousands attended his services. His own consistent Christian life gave power to his sermons.

The popularity of Huss as a preacher pleased the priests and bishops, until he began to expose and denounce the evil practices of the clergy. Then they began to feel that it was time to get rid of this bold preacher.

HUSS IS PERSECUTED

There was also another reason for opposition to Huss. In Prague there was rivalry between the Bohemians and the Germans. Although Prague was a Bohemian university, three out of four votes were controlled by the Germans. Huss believed that the Germans had the right to rule their own country, but that the Bohemians should have the right to rule in Bohemia. So he championed the rights of the Bohemians in the university. When three votes were given to the Bohemians to one to the Germans, there was a great outburst of opposition from the Germans, and many withdrew to establish universities elsewhere. Huss was made rector of the university. Emperor Sigismund, of the Holy Roman Empire, which included Bohemia, wished to add Bohemia to his territory. He was glad enough now to find reasons for putting Huss out of the way, for this patriot would stand for the independence of Bohemia.

When he preached, spies listened in order to find some statement upon which an accusation of false teaching could be based. His books were eagerly read for evidence that he taught doctrines which were contrary to the teaching of the Church. One of the chief excuses for attacking Huss was the fact that he had translated one of Wyclif's books. So violent was the opposition to Wyclif's teaching that his books were gathered together and publicly burned by the Roman Catholic bishop. Huss defended the reading of Wyclif's writings, not because he believed everything that Wyclif taught but because he believed in liberty. He declared that no doctrine should be condemned until it was shown to be contrary to the Word of God. The bishop then excommunicated Huss—that is, Huss was denied the rites of the Romish Church, and also no longer had the right to preach. But he kept on preaching in Bethlehem Chapel.

He was then summoned to Rome for trial, but he was convinced that nothing would be accomplished by his going, and so friends were sent in his place to make his defense.

They were cast into prison. Huss was condemned by the pope. This was in August, 1412. All faithful members of the Roman Catholic Church were forbidden to give him food or drink, or even to speak to him. But Huss appealed from the decision of the pope to Jesus Christ, the true Head of the Church. Again he was condemned by the pope, Bethlehem Chapel was ordered to be leveled to the ground, and Prague was put under the interdict. This meant that mass could not be celebrated, sermons could not be preached, and that all religious rites, even Christian burial, were forbidden.

Huss was willing to suffer himself for what he believed, but he did not want the city of Prague to suffer the hardships of the interdict. So after long debate with himself to decide what his duty was, he went into voluntary exile. Loyal friends protected him in their castles.

THE COUNCIL OF CONSTANCE

Huss was finally summoned to Constance where he was to be tried. He went willingly, because he thought he was to have a chance to defend himself. Sigismund, the emperor, promised to protect him. Huss was sure that he could show that he believed nothing but what was taught in the Bible. But the idea of his enemies was that Huss was being summoned to take back his teaching, or to be punished for disobedience to the Church.

Before Huss arrived his enemies had their plans laid. Huss, who had expected the emperor's protection, was arrested and cast into a disgusting cell, close to the sewer and filled with poisonous odors. Later he was thrown into a dungeon. During the day his hands were chained to a post, and at night his feet also. He was allowed to suffer terribly from hunger and thirst.

Huss had a number of hearings, but instead of giving him a chance to explain and to defend what he believed, false charges were made against him and he was commanded to

acknowledge his errors and promise to repent. This Huss's conscience would not let him do. He said: "I do not wish to maintain any errors, but will humbly submit to the decrees of the council; but I cannot, without offending God and my conscience, say that I held erroneous opinions, which I never held, and which I never had at heart. I beg only that hearing may be granted me that I may express my views regarding the accusations that have been made against me." He would not deny the truth of what he believed in order to save his life.

HUSS ENDURES THE FLAMES FOR CONSCIENCE' SAKE

July 6, 1415, was set for the execution of Huss. The council met in the cathedral and Huss was brought from prison to receive sentence. The accusations against Huss were read and a last demand made that he retract. When Huss said that he could not deny the truth, but was willing to retract anything which was not true, if this could be shown him, he was sentenced to death. Then Huss knelt and prayed: "Lord Jesus Christ, forgive all my enemies, I entreat you, because of your great mercifulness. You know that they have falsely accused me, brought forth false witnesses against me, devised false articles against me. Forgive them because of your immense mercifulness." When he was called a Judas, he answered that he expected to drink of the cup of Christ in the heavenly Kingdom that very day. When the bishops said, "We commit thy soul to the Devil," Huss replied, "And I commit it to the most sacred Lord Jesus Christ."

A high paper cap resembling a dunce cap was placed on his head to make sport of him, and, guarded by a force of three thousand soldiers, he was led to the place of execution. "Lord Jesus Christ," said Huss, "I will bear patiently and humbly this horrible, shameful, and cruel death for the sake of the gospel and the preaching of thy Word." The fagots of wood, mixed with straw, were piled about him to

his neck. When the lictors lighted the pile, Huss sang, "Christ, Son of the living God, have mercy on us." Soon the flames blew in his face, and his voice was silenced. When his body had been consumed, his ashes were cast into the river Rhine.

Huss was dead, but his influence was not ended. Soon many reformers were to rise who would not only seek to reform the evil practices of the Church of Rome but also to purify its teachings by proclaiming the gospel as it was first taught in the Scriptures by Jesus and the apostles.

CHAPTER VI MARTIN LUTHER

The Father of the Reformation

(Born 1483; died 1546)

Hans Luther rented a little furnace in Eisleben, Germany, in which he smelted copper ore from the mines. He was ambitious, even if he was poor, and when his son, Martin, was six months old, Hans and his wife, Margareta, moved to Mansfeld where Hans thought that his business chances were better. Here he became the owner of two furnaces, and won the respect of the community to such an extent that he was made a member of the village council.

Martin was strictly brought up and carefully taught at home. At Mansfeld where he attended school, the children were neither well taught nor kindly treated. Martin's parents were ambitious for their son and hoped that he would become a lawyer. So when he was thirteen he was sent to Magdeburg to school, where a free scholarship was secured for him. A year later he was sent to Eisenach, where he helped to support himself by singing and begging. His voice and appearance so appealed to a family by the name of Cotta that they took him in and gave him a home. At St. George's School he had excellent teachers and learned rapidly.

Early in the boy's life he felt a growing desire for something besides learning. Whenever he heard of a famous Christian, he thought of his own failings and sins, and longed for some way to rid himself of his feeling of unworthiness and guilt. Often he cried out to himself, "I am a sinner—what must I do to be saved?"

A UNIVERSITY STUDENT

Next Martin attended the University of Erfurt, then the most famous institution of learning in the land. He at first

intended to study law. But while he was making progress in the studies required in the university, his heart was seeking peace with God. When the Black Plague swept over the continent, leaving death in its trail, Martin was all the more terrified because of his sins. He was afraid to die. As his desire to get rid of his sins increased, he decided in desperation to give up law and become a monk, thus hoping to earn the forgiveness of his sins by his self-denial.

A MONK

The monasteries of Erfurt were many, but Luther chose the best of them all, that of the Augustinians, from which the preachers of the city came. The new monk was set to cleaning and sweeping and begging. Often, weary and exhausted, he staggered home to the monastery under the heavy sack upon his back; but he gladly bore every hardship in the hope of earning forgiveness for his sins. He occupied a cell seven by nine feet, with a single narrow window. He studied theology in the hope of finding the way to peace. Thinking that he could win salvation from sin by his own sufferings, he fasted until he fell in a faint, and exposed his body to the cold, and slept on the stone floor without any covering. But through all these tortures he did not find peace.

In obedience to a neglected rule of the Augustinians, Luther began to read the Scriptures. As he read he found comfort and encouragement. In 1508 he was appointed instructor in the University of Wittenberg, and at this time he studied the Scriptures with great earnestness. One day he came upon the sentence in the Epistle to the Romans, "The righteous shall live by faith." Gradually the light came; he saw that he could not find peace or salvation through his own works, but that he must be saved by faith in Jesus Christ.

Later he returned to Erfurt to complete his studies. For two years he lectured there. Then he was called back to

Wittenberg as professor of theology. Here he lectured on the Scriptures. He studied Hebrew and Greek so that he could read the Bible in its original languages. Out of his study came a clear statement of the great Bible truth that we are saved by faith in Jesus Christ. No hardships we can endure can earn us forgiveness of sin; pardon comes only through faith in Jesus Christ. At last Luther had found the secret of peace with God. Great crowds came to listen to his lectures. Soon he began to preach as well as teach.

THE NINETY-FIVE THESES

The doctrine of salvation by faith which he had found in the Bible and which he taught and preached brought him into conflict with the pope and the Roman Church. At this time the pope was building the Church of St. Peter and was securing by the sale of indulgences a great amount of money for this purpose. The Roman Church taught that the merit of Christ and of the saints was stored up in the treasury of the Church, to be credited to individuals as the Church chose. So, in return for the payment of money, one could secure forgiveness of sins. The people were taught that instead of going directly to be with Christ at death, believers go to purgatory, an intermediate state, where by their suffering they are purged or cleansed to fit them for heaven. A gift of money to the Church, however, would shorten the time in the tortures of purgatory. So the people eagerly gave their money to buy forgiveness for themselves and to shorten the suffering of their departed friends who were supposed to be in purgatory.

Luther could not believe that the pope approved of this practice which was so contrary to the Scriptures, so when Tetzel, a Dominican monk, came to the border of Saxony selling indulgences, Luther wrote an argument against this unwarranted practice. This argument consisted of ninety-five statements, or theses. This paper was posted on the door of the Wittenberg church where Luther preached. The date,

October 31, 1517, marks the beginning of the Reformation.

Luther's "Ninety-five Theses" were printed and scattered abroad. To his surprise the pope defended the practice of selling indulgences and commanded Luther to take back his statements, or to "recant," as this was called. Agents of the pope tried to flatter and to argue and to threaten Luther into yielding to his demands; but Luther stood his ground. Debates were engaged in, but the reformer could not be convinced and came out boldly against the claims of the Roman Catholic Church. Then the pope prepared what is called a "bull" in which he denounced Luther's teaching and said that if he did not recant in sixty days he would be excommunicated, or cast out of the Church.

LUTHER STANDS BY HIS TEACHING

In the presence of a great crowd Luther burned the pope's bull and a copy of the canon law on which the pope based his false claims. This was the reformer's answer to the pope.

Luther was summoned to the Imperial Diet at Worms, there to be heard by the emperor. The pope hoped that the reformer would be condemned and punished by Emperor Charles, who was an ardent Catholic. Luther started for Worms, and everywhere he went he was received by the people with blessings, in spite of the pope's ban.

At the Diet, presided over by the emperor, he was commanded to recant, but he replied: "Unless I am convinced by Scripture and by right reason (for I trust neither in popes nor councils, since they have often erred and contradicted themselves)—unless I am convinced, I am bound by the texts of the Bible, my conscience is captive to the Word of God. I neither can nor will recant anything, since it is neither right nor safe to act against conscience. Here I stand, I cannot do otherwise; God help me. Amen."

Luther was dismissed, and he left the city. While on his way home, his friends, fearing for his safety, took him under

their protection and held him in the castle of the Wartburg, which overlooked Eisenach.

LUTHER'S LATER WORK

Luther gave himself to the task of building up a Church which would teach the religion of the Bible. He translated the Scriptures from the Hebrew and Greek into German. Since Wyclif's day the printing press had been invented, and Luther's Bible was printed in large numbers and was eagerly read.

When the spirit of freedom which followed Luther's heroic stand against the tyranny of the pope threatened under unwise leaders to turn into anarchy and riot, Luther left his safe retreat and returned to Wittenberg, where he once more became teacher and preacher. When the peasants threatened to rise against the princes, Luther tried to persuade the nobles to yield to the just demands of the peasants, and also to restrain the peasants from revolution. When anarchy seemed to threaten, Luther sided with the nobles against the peasants.

He had entirely broken away from the Roman Church and considered his monastic vows no longer binding. He married Catharine von Bora, who had been a nun. With his family he spent many happy years.

In all, Luther wrote four hundred and twenty works. Among the most important, next to his translation of the Bible, were his catechisms in which he explained the Ten Commandments, the Creed, The Lord's Prayer, and the two sacraments.

The efforts of the pope to stamp out the teaching of Luther failed. When the Diet of Speyer in 1529 forbade the spread of the Reformation, the princes who believed in the teaching of Luther made a solemn protest. From this "protest" came the name "Protestant," by which the Churches of the Reformation are known to-day.

CHAPTER VII
ULRICH ZWINGLI

Who Brought the Reformation to Zürich
(Born 1484; died 1531)

Ulrich Zwingli had two characteristics which make for success: he knew how to dare, and he knew how to wait. When Zwingli was pastor in Zürich, Switzerland, word had come that the army of the Roman Catholic Forest Cantons (a "canton" was a state in the Swiss confederacy) was marching to attack Zürich. To meet this army of eight thousand, an advance guard of twelve hundred men was hurried out. The Zürichers took their stand on a piece of high ground protected by woods and a ditch and swamps. In the night some artillery had been added to this advance guard. In the meantime reënforcements were gathered, but the entire army of the defenders reached only a total of twenty-seven hundred as against eight thousand from the Forest Cantons.

Zwingli was the chaplain of the Zürich army, and went with the reënforcements sent to join the advance guard which was bravely attempting to hold off the Foresters. As the chief chaplain, Zwingli bore the Zürich banner. They found the advance guard in a desperate plight. The Zürich army was really not ready for battle. Should they enter the fight, or wait until they were better organized and equipped? "If we wait here until the rest come up in their leisurely manner," said Zwingli, "then I see it will be too late to help our countrymen. We must not stand here and see our friends suffer defeat. I go to them and am prepared either to die with them and among them or to succor them, as God pleases."

Zwingli took no part in the fighting—he was a chaplain—but he tried to encourage his countrymen who were so greatly outnumbered. "Brave, fellows," he urged, "take heart and

fear nothing. We suffer, if we must, in a good cause. Commend yourselves to God, who is able to care for us and ours. God's will be done."

This was the spirit of Zwingli: he knew how to wait patiently for fruit from his labors, but he had the courage to dare when he saw the need for action. He felt that he could trust God, whatever came to him. It was this man and this patient courage that brought the Reformation to Zürich. We want to know what he did and how he became the great leader that he was.

A BOY PATRIOT

Ulrich Zwingli was born in Wildhaus, German Switzerland, January 1, 1484, seven weeks after Martin Luther. His father was the chief magistrate of the village, and his uncle was abbot of a monastery. As a boy Ulrich dreamed of some day serving his country, and exercised his body and tried to develop his skill in order to become a good citizen and a soldier. He was given the best education possible. For a time he was taught by his uncle; later he went to Berne to study, and after that to the University of Vienna; finally he went to Basel, where he taught while attending the university. Ulrich liked to debate, and his ability to defend his side of an argument made some of his fellow students jealous of him.

A COURAGEOUS PREACHER

In time Zwingli became priest of the church at Glarus, an important charge.

Because of their reputation as unconquerable fighters Swiss soldiers were in great demand, and hiring them became a regular business. Prominent men of Glarus made a great deal of money by the practice. Zwingli began to condemn the hiring of Swiss soldiers to fight for foreign rulers. It was degrading and weakening the nation. Although he knew powerful men of Glarus would oppose him because they

were making fortunes by hiring soldiers to foreign princes, Zwingli came out boldly against the practice.

Next Zwingli went to Einsiedeln. Here was a famous chapel to which people came even from distant places to seek miraculous healing. Zwingli studied the Bible. He also began to learn Greek in order to study the New Testament in the original language. Through his study of the Bible he came to see that many of the claims and teachings of the Romish Church had no foundation in the Scriptures. He was led also to believe that the true authority in religion is the Bible, and that when the teaching or the practices of the Church contradict the Bible, the Church must be wrong.

From Einsiedeln he was called to Zürich. Here his fame as a preacher spread. In the church he preached courses of sermons explaining various books of the Bible, and preached to the people in the market place on market days. His preaching of the Bible slowly but surely prepared the way for the Reformation in Zürich. Zwingli, like Luther, preached against the practice of selling indulgences.

Testing the teaching and practices of the Church by the Scriptures soon led him to oppose many things because they were not taught in God's Word. One of the first of these was the rule requiring fasting in Lent, or the forty days before Easter. Fasting in Lent was not taught in the Scriptures, and therefore should not be demanded of Christians. Then Zwingli began to preach about the practice of praying to the saints, or "the adoration of the saints." In studying the Bible, Zwingli found no ground for praying to anyone but God. The Roman Catholic Church taught that men could save themselves by their good works. But Zwingli in his study of the Bible was led to the same truth which Luther discovered in the Bible, that we are saved by faith in Jesus Christ.

Zwingli was called upon to defend his teaching against the best debaters the pope could find, but always Zwingli insisted that what he taught was based upon the Word of God

and that those who opposed him must show that what they taught was taught in the Bible and that what he taught was not taught in God's Word. Because they could not do this, he won many supporters, and the Reformation grew in Zürich.

The reformer's patient and continued preaching of the Bible gradually led the people of Zürich to give up many of the teachings and practices of the Romish Church. Saints' days were no longer observed. The annual processions to Einsiedeln, to worship relics of the chapel there, were discontinued.

The Catholics called the Lord's Supper "the Mass," and looked upon it as a sacrifice for sins, as if Jesus were crucified again. The Romish Church taught that the bread and the cup of the Lord's Supper were changed so that they were no longer bread and the juice of the grape, but the real flesh and the real blood of Jesus. They worshiped the bread, or wafer, as Christ. But Zwingli persuaded the people that the Lord's Supper was intended to remind us of Jesus' death as the Lamb of God, offered once for all as a sacrifice for sin. Instead of the mass, the Lord's Supper was observed in Zürich.

Then, because the people had been taught to venerate and practically to worship the images of the saints, images and pictures were taken out of the churches.

ZWINGLI AND LUTHER

Both Zwingli and Luther came to believe as they did through the study of the Scriptures. Many friends of the two reformers thought that if they could bring them together with their followers, it would be a great aid to the Reformation. A conference was arranged. They agreed on almost every point except the Lord's Supper. Luther still believed that although there was no change in the material in the bread and the juice of the grape, yet somehow the real flesh and blood of Jesus were in them. Zwingli, how-

ever, said that the Lord's Supper was a memorial of Christ's death, and that he was present only spiritually, so they could not agree.

ZWINGLI'S DEATH

As the Reformation spread in Zürich and other cantons of Switzerland, it met with opposition from the strongly Roman Catholic cantons, known as the Five Cantons or the Forest Cantons. They were accused of persecuting preachers of the Reformation. The Reform Cantons felt that this was infringing on their liberty and the bitter feeling which resulted led to war.

The Forest Cantons agreed to permit preaching by the reformers in their cantons, but they went back on their agreement and marched against the Zürichers. It was the battle that followed which was mentioned at the beginning of this lesson. The twenty-seven hundred Zürichers fought valiantly against the overwhelming odds of eight thousand Foresters, but were defeated. Five hundred of them fell in the battle, among them Zwingli, whose body was shamefully treated by the Foresters.

On a great stone marking the spot where he is supposed to have died, are cut his words, "You can kill the body, but you cannot kill the soul."

CHAPTER VIII

JOHN CALVIN

A Timid Man Who Transformed a City

(Born 1509; died 1564)

One day in the year 1536, five years after Zwingli fell in the battle of Cappel, two men met unexpectedly in a little inn in Geneva, a city of French Switzerland. One of these men was William Farel, a heroic Protestant who had been preaching in Geneva. He had defied prison and ill treatment. Covered with wounds and dripping with blood, he had appeared before the people to preach the gospel. He had dared to undertake the reformation of Geneva; but helpers had failed him, and he had discovered that Geneva needed some one who could organize the church.

The second man was John Calvin, a young man of twenty-seven. A student, modest, retiring, and timid, he was seeking a quiet place where he might continue his studies away from strife. Farel felt that this student was the man to make Geneva a city of God. Here was a task for a real leader, for Geneva had surpassed all other towns for centuries in unbridled pleasures, and it boasted strong men who were rebellious and hard to tame. Farel told Calvin that God called him to labor in Geneva.

"I am timorous and shy by nature," the student answered. "How, then, shall I be able to fight against those raging waves?"

"You think of nothing but rest," thundered Farel, his eyes flashing. "You trouble yourself about nothing else than your studies. Well, then, in the name of the Almighty I tell you that, unless you give ear to his call, your plans he will not bless."

To John Calvin this was the call of God, and he answered it with all courage. He was timid and retiring, but no danger could turn him back when he had heard God's call.

Like Joshua of old, he was ready to go forward with God, though giants and walled cities were before him.

HIS EARLY TRAINING

Once more we are reminded that leaders must be prepared for their work. God had peculiarly fitted this young man of twenty-seven to become the great leader in Geneva. Calvin was born in Noyon, in Picardy, France, in 1509, eight years before Luther nailed the Ninety-five Theses on the door of the church in Wittenberg. As a boy he was delicate, pale, and nervous, but his father, an attorney and public official, saw that he had a fine mind and planned to make the most of his talents.

After attending school near home, he was sent to the famous University of Paris. There he mastered the art of writing well and led his classes. He was especially good as a debater. When he was convinced of the truth, his timid nature did not keep him from saying what he believed.

Calvin was led by a relative to study the Scriptures. Brought up as a Roman Catholic, at first he violently opposed the teaching that we must be saved by the unmerited kindness of God, but as he more and more became conscious of his own sinfulness he began to wonder if it was not indeed true that if he was to be saved at all it must be by the mercy of God, and not by any merit of his own. As he read the Bible he discovered the great truth which Luther and Zwingli also had found, and he cried, "O Father, the sacrifice of thy Son has turned away thy wrath; his blood has washed away my sins: his cross has borne my curse."

It was decided that Calvin was to study law, so he went to Orleans, where he studied under the greatest of law teachers. Here Calvin made such progress that the great teacher asked him to lecture in his place. This he did with such success that he was expected to be the successor of the great jurist. He also studied Greek, and was thus prepared to study the New Testament in its original language.

A FUGITIVE

In Paris, Protestants were bitterly persecuted. A number of them had been put to death. The Sorbonne, as the theological faculty of the university was called, was determined to crush the Protestant faith. On All Saints' Day in 1533, a friend of Calvin's, Nicholas Cop, the rector of the university, was to deliver the address. He asked Calvin to write it. This address set the Sorbonne in a rage, and Cop took flight to escape prison. Calvin also made his escape from Paris. He went from place to place, seeking quiet in order to continue his studies. When the Protestants were being misrepresented and slandered, Calvin undertook to write a defense of Protestantism. This book he called "The Institutes of the Christian Religion." He boldly addressed it to the king. This book, afterwards enlarged, is one of the greatest books ever written.

Calvin preached his Protestant doctrines in Ferrara, Italy, but persecution soon drove him out. He intended to go to Strassburg. It was while on his way there that he met Farel in Geneva and was persuaded to aid in the work in that city.

IN GENEVA

Farel had already won a large following in Geneva by his powerful preaching, but Calvin now became the great champion of the Protestant faith. Leaders in the Swiss city of Berne planned a disputation, as such discussions were called, in which champions of the Romish Church would debate with the champions of Protestantism. Three hundred and thirty-seven priests were invited, but four hundred and seventy came. Calvin answered the arguments of his opponents by quoting the most important of "the Fathers," as the ancient Church writers were called, and administered a crushing defeat. Some who had been bitter against the Reformers became fellow workers, and within a few months more than one hundred and twenty priests and vicars and over eighty monks became Protestants.

Not everyone was happy over the changes Calvin and Farel wanted to make in Geneva. Many did not wish to live as the Reformers taught Christians should live. Some of them wanted to be members of the Church and still live as they pleased. But Calvin insisted upon discipline. If people did not live as Christians ought, they must not be permitted to partake of the Lord's Supper. Politics added to the difficulties of the Reformers. Some supported Calvin and Farel while others opposed them. Their enemies became strong enough to persuade the government to forbid them to preach, but they believed that the State had no right to dictate to the Church, and insisted upon preaching. Then Farel and Calvin were ordered to leave the city. "Well, indeed!" answered Calvin. "If we had served men, we should have been ill rewarded, but we serve a great Master who will recompense us."

THE RECALL OF CALVIN

Calvin went to Strassburg, Germany, where there were many of his fellow countrymen who had fled from France. To them he ministered. In the meantime the feeling in Geneva was changing. The patriots there began to realize what these preachers of the gospel had done for their city, and they were eager to have them back. Geneva needed these strong men. For a long time Calvin resisted the call. When Farel urged him to come to Geneva again, he said, "If I were given the choice, I would do anything rather than yield to you in this matter; but since I remember that I am not my own, I offer my heart as if slain in sacrifice to the Lord."

When he returned to Geneva, a great crowd thronged the church to hear him preach. It was Calvin's hope to make Geneva a model Christian community. A constitution was adopted which separated Church and State and gave freedom to each to conduct its own affairs.

Many wondered how a Church could be governed without

a pope or a bishop at its head; but Calvin planned to have the Church governed by a consistory, composed of ministers and elders. This is one of the greatest services which Calvin rendered the Protestant Church. He showed that a Church could be organized and governed without pope or bishop.

Calvin believed in education, and under his leadership the schools of Geneva were developed. He believed, also, that a religious city should be an industrious city, and persuaded the authorities to develop the weaving industry. He believed, too, in guarding the public health and so established health laws which were wonderful for the sixteenth century. Thus religion, education, and industry made Geneva a prosperous city, and it became the refuge of thousands of fugitives from other countries.

A CHAMPION OF DISCIPLINE

The strict rule of the city under the leadership of Calvin put an end to many evil practices. But, as was the case when Farel and Calvin first attempted to reform the city, they met with opposition. Some especially found fault because Calvin insisted that those who were not living as Christians should, must not be permitted to partake of the Lord's Supper.

When resentment against Calvin was at its height he went boldly into the town hall, in spite of the drawn daggers that threatened him. "If you desire my blood—here it is!" he said. "If you want to banish me—I will go. And you may try once more to save the town without the gospel." No one, however, dared to lay hands on him. They drew back respectfully to let him pass.

Calvin's enemies were determined to break his power. The party which opposed him was known as "The Libertines." A prominent Libertine had been told not to come to the Lord's Supper because of his evil life. But his friends insisted that he should come in spite of Calvin. They thought Calvin

would not dare to insist upon discipline. When the time for service came, Calvin entered the pulpit. He saw the man in the congregation. After the introduction to the Lord's Supper, he said: "As long as God permits me to stay here, I shall show the constancy he has granted me, whatever may happen. And I shall follow the line of conduct which my Master has made perfectly clear to me." He took his place at the Communion table. The Libertine came forward to take the bread and the cup. "These hands you may cut off," said Calvin, "these limbs crush, here is my blood—shed it. You will never compel me to give what is holy to the godless."

The Libertine stopped, then hesitated, and then left the church. Calvin had conquered.

A PROTESTANT CENTER

From many lands students came to Geneva to study under Calvin and then went back to their own countries to extend the Protestant Church. He influenced France, Italy, Germany, Holland, England, and Scotland. He lived to see twenty-one hundred and fifty reformed congregations organized in France.

Month after month and year after year Calvin labored in spite of physical weakness and pain. He had to conquer his own frail body as well as difficulties and foes.

When the end came, May 27, 1564, when Calvin was in his fifty-fifth year, he could say, "In all my battles with the enemies of the truth . . . I have fought the good fight squarely and directly."

CHAPTER IX

JOHN KNOX

Scotland's Protestant Champion
(Born 1505; died 1572)

George Wishart, who had come under the influence of the teachings of John Calvin, was fired with zeal for the gospel as it was taught in Geneva. His preaching stirred Scotland. There was need of preachers like Wishart in Scotland. The Romish Church had become very corrupt. The higher clergy lived like nobles and gave little or no thought to religion. Friars swarmed like locusts and, because of their low morals, were a corrupting influence in society. The parish priests were so ignorant that they could not preach. Driven from one place Wishart preached in another until, at last, he was arrested and condemned to death. He was burned at the stake at St. Andrews, while Cardinal Beaton, who had brought about his death looked on from the window of his palace.

Roused by such cruelty, which they called murder, a few men determined to avenge the death of Wishart. After stabbing the cardinal to death, they seized the Castle of St. Andrews and defied the government. Many others who sought refuge from persecution, although they had had nothing to do with the death of Cardinal Beaton, joined the defenders of the castle. Among them was a man by the name of John Knox.

These Protestants believed that the preaching of the Word of God was important and so, in the castle, services were held regularly. Knox was urged to become their minister; but he declined. Like Calvin, he much preferred to listen to others and to study. But, as Farel called Calvin to a place of leadership, so John Rough, a minister who was in the castle, called John Knox. After preaching a sermon on the election of ministers, Rough suddenly turned to Knox, "In

the name of God and of his Son Jesus Christ, and in the name of those here present who call you by my mouth, I charge you that you refuse not this holy vocation . . . even as you look to avoid God's heavy displeasure."

Knox fled to his room. Like Moses, he said, "Who am I, that I should undertake this great work?" After days of struggle he answered the call. At the close of his first sermon, his hearers said: "Others lop off the branches of the papacy, but he strikes at the root, to destroy the whole. Master George Wishart spoke never so plainly, and he was burnt; even so will he be." The congregation in the castle soon came to respect and honor and love their minister. Others, too, came to share their feeling, for John Knox became the great Protestant leader of Scotland.

KNOX'S EARLY TRAINING

Moses was educated in the schools of Egypt, tested by exile, and trained in the wilderness, in order to become the deliverer of Israel. So was John Knox trained for his place in history by study, by hardship, by meditation. He was born in Haddington, Scotland, probably in the year 1505, just four years before John Calvin. He was taught in the town school and in the high school, and then became a student in the University of Glasgow. Here he studied under John Major, the "most renowned professor in the country." He studied Latin, Greek, Hebrew, and French. He became a priest, but was led to reject the teaching and the practices of the Romish Church.

When the life of George Wishart was threatened because he insisted upon preaching the gospel, John Knox carried a great two-handed sword which he stood ready to wield in his defense. After Wishart's death, as we have learned, Knox was among those who sought refuge in the Castle of St. Andrews.

FROM GALLEY SLAVE TO PREACHER

The defenders of the castle were captured by a French force. Knox became a galley slave and, for a year and a half, was compelled to row in chains. But through his hardship he had learned to pray and to trust God as never before. When he was set free he preached in England and then went to Switzerland, where he came under the influence of Calvin. After many experiences he returned to Scotland, to spend the remaining years of his life in heroic service for his native land.

IN SCOTLAND

Mary of Lorraine, the Regent of Scotland, was laying her plans to make Scotland Catholic; but John Knox exposed the false claims of the Romish Church. Especially did he oppose the celebration of the mass, urging instead the simple observance of the Lord's Supper.

As we have seen in the chapter about Zwingli, the Roman Catholics taught that when the bread and the cup were consecrated in the celebration of the mass, they became the actual flesh and blood of Jesus and so should be revered as the real presence of Christ. John Knox declared that to bow to the bread was idolatry. Instead of the elaborate ceremony of the mass in Latin, he observed the simple Lord's Supper, using the language of the people. When the queen regent died, a meeting of Parliament was called and a confession of faith was adopted. The rights of the pope in Scotland were denied, and the celebration of the mass was forbidden. The Protestant Church was planned to take the place of the Church which had been ruled by pope and bishops, and so to govern the Church the General Assembly of the Church of Scotland was organized.

KNOX AND QUEEN MARY

The victory was not yet won, however, for Mary, the new queen of Scotland, who was educated and trained in France,

a beautiful and brilliant woman, was a stanch Roman Catholic. In her chapel, mass was celebrated. In the eyes of Knox this was nothing less than idolatry, so he denounced the queen's act in a sermon. When summoned to court, Knox insisted upon his right to speak what he believed. When the queen declared that she believed in the Church of Rome, Knox answered that the claims of the Romish Church had no foundation in the Scriptures. "You interpret the Scriptures in one way," said the queen, "and they in another; whom shall I believe, and who shall be judge?" "You shall believe God, who plainly speaketh in his Word, above Your Majesty and the most learned papists of all Europe," was Knox's reply.

Again and again Knox was summoned by the queen. She tried to win him by persuasion, sometimes by tears, sometimes by flattery, and sometimes by angry threats; but Knox stood for his convictions. The queen feared this man, whose "voice could put more life into his followers than six hundred trumpets blowing incessantly." When accused of treason, his defense was so convincing that even some of his enemies voted for his acquittal, and he went free.

Queen Mary's conduct finally stirred such feeling against her in Scotland that she was forced to renounce the throne. Under Murray as regent, the Protestant Church prospered. To the very last, Knox preached the gospel without ceasing. In spite of threats and attempts on his life, he went on in his work until 1572. At his funeral, Regent Morton said, "Here lies one who never feared the face of man."

CHAPTER X JOHN WESLEY

Who Took Christ to the People
(Born 1703; died 1791)

In every age the true religion has been preserved by heroic men of faith and loyalty to God. In the days of Ahab idolatry had spread in Israel to such an extent that there seemed to be few who still believed in and served the true God. Then came Elijah, the champion of Jehovah, and summoned the people to Mount Carmel, where, by the test of fire, he convinced the people that Jehovah was the true God.

The true religion seemed just as much in peril in England in the eighteenth century. It seemed as if the Reformation had been almost in vain. There seemed to be little real faith in God. People lived wicked lives, and were not ashamed. Public men were without character. Talk was profane and unclean. Those who did believe in God thought of him as far away and not concerned with them. The working classes were oppressed, and were unruly and rebellious. The people did not go to church; and the preaching in the church would not have helped them much if they had gone. There was desperate need of some messenger of God like Elijah, who would convince people that there is, indeed, a righteous God to whom men must answer for their sins and who is ready and eager to save men from their sins.

The man who, under God, did most to restore true religion was John Wesley.

A MINISTER'S SON

John Wesley, who was born in 1703, at Epworth, in Lincoln, England, was one of nineteen children. His mother was a woman of wonderful Christian character and intelligence. His father was a minister in the Church of England,

with a small salary. We can imagine that there were no luxuries in a family so large and with so little money. When John was about six years old their house burned down and the new house was for years only partly furnished.

When John Wesley was eleven years old he was sent to Charterhouse School in London. At school he was bullied and abused, but he showed such courage and patience that he won his way to favor, and he gained a reputation for knowledge. Next he went to Oxford, the famous university which Wyclif had attended four centuries before. He graduated with honors, and entered the ministry of the Church of England. Later he returned to Oxford, where he both studied and taught.

At this time he and a few friends, among them his brother Charles, who is so well known for his hymns, and George Whitefield, afterwards an eloquent and powerful preacher, formed what was called the "Holy Club." They were careful about times of prayer and meditation, Bible-reading, and partaking of the Lord's Supper. They also visited the poor and prisoners in the jail, and helped those who were in need. Because they were so regular, or methodical, in the observance of religious rules, they were called "Methodists," a name which was afterwards given to the Church which grew out of John Wesley's work.

MISSIONARY TO GEORGIA

Earnest as John Wesley was in his religious life, he did not understand the great truth which Luther, Zwingli, Calvin, and Knox had learned and preached. He did not understand that our sins are forgiven and that we have peace with God through faith in the Saviour who died for us. He thought that he must earn his own salvation by his good life.

John and his brother went as missionaries to the colony of Georgia, which had been founded by General Oglethorpe. On the vessel was a band of Moravian missionaries. Wesley

was deeply impressed by their courage and peacefulness in a terrible storm. They seemed to have a trust in God which he did not have. Through these Moravians his attention was called to the great truth that we must depend upon Jesus Christ alone for salvation, instead of depending upon our own righteousness. This was the beginning of new things for John Wesley.

IN ENGLAND AGAIN

Wesley returned to England and sought out the Moravians and learned more of their teaching. At last he experienced God's saving power in his own life.

Wesley now became an earnest preacher of the gospel. Many of the ministers of the Church of England, not in sympathy with his preaching, closed their pulpits to him. About this time George Whitefield was preaching to the people in the open air. This reminds us of Wyclif, but to Wesley it seemed an improper thing to do; the gospel, he thought, should be preached only in the church. But when he saw thousands moved to tears and repentance, he was convinced that preaching to the people outside the church was right after all. So he, too, began to preach in the open air, in Bristol, London, and Newcastle.

WESLEY'S COURAGE

Wesley had to bear the opposition and criticism of ministers and bishops of the Church of England which he loved. They insisted that if the people did not come to the church to hear the gospel they should not hear it at all. The people, too, were stirred up against him. On one occasion a mob tried to brain him with clubs, but his courage and self-control calmed those who were nearest to him, and the enraged crowd drew back to let him pass through unharmed. Recruits from the mob became his bodyguard, and mob leaders became class leaders, as those in charge of groups of converts were called. Within twelve years he had enlisted eighty-five lay preachers as helpers in his work.

Wesley was a tremendous worker. He rose at four in the morning and frequently preached at five. Every unoccupied moment was used for reading, study, and writing. He crossed St. George's Channel nearly fifty times and traveled two hundred and fifty thousand miles on land. He spent as many as twenty hours in the saddle and traveled ninety miles in a day, once covering two hundred and eighty miles in twenty-four hours. Nothing would hold him back. He would press on though crusted from head to foot with ice. When the road was covered with water he drove through the surf. In fifty years of his ministry he delivered forty-two thousand sermons, an average of fifteen a week.

THE METHODIST CHURCH

Through the preaching of Wesley and his assistants, thousands were led to accept Christ as their Saviour. The faith of these converts was not based upon some argument, but upon their own experience with God. Instead of calling down fire from heaven as Elijah did, Wesley convinced men of the reality and the presence of God by the fire that burned in their hearts when they believed the gospel and accepted Jesus as their Saviour, and by the changed lives of those who were won to Christ.

Wesley had no intention of establishing another Church. But in spite of Wesley's plans the Methodist societies became Methodist churches and the Methodist Church, independent of the Church of England, was finally organized. This denomination has become the largest in the world.

CHAPTER XI

FRANCIS MAKEMIE

The Presbyterian Pioneer in America

(Born 1658; died 1708)

We have been thinking about Christian leaders in many lands: Asia Minor, Africa, France, England, Bohemia, Germany, Switzerland. We ought to think also about the way Christianity came to our own country, and about the forces that have helped to make our country "Christian America." This takes us back to the days before John Wesley. We know that Virginia, the first colony, soon had its churches. Its ministers belonged to the Church of England. The settlers of Massachusetts were Puritans, with their wonderful Christian faith and sterling Christian character. Maryland was settled by Roman Catholics. Pennsylvania was colonized by Quakers, or Friends. To the shores of America came also many Protestants from France, who are known as Huguenots.

Among the pioneers who dared to cross the Atlantic in the days of sailing vessels, and to clear the forest and build their cabins, were Scotch-Irish Presbyterians who came to America because of persecution. Their homes were scattered through the forests.

These Scotch-Irish settlers brought with them their Protestant faith and their Bibles. Without a minister, they had their family worship and their meetings for prayer and meditation upon the Word of God. But these Christians, some of whom were elders, longed for a minister to preach and to administer the sacraments. They loved the Church and its "means of grace," as the ordinances were called. The appeal for a minister was sent to the Presbyterian Church of Ireland, and Francis Makemie was the answer to this appeal.

ANOTHER COLLEGE MAN

The Presbyterian Church has always believed in an educated ministry. This is not surprising when we remember that the Christian leaders about whom we have studied were educated men. So in selecting a man to minister to the scattered colonists on the frontiers of America, the Presbytery of Laggan chose a man trained for the task.

Francis Makemie was born about 1658, almost fifty years before John Wesley. When he was a boy of about fourteen he was led to Christ by an earnest school-teacher. He attended the University of Glasgow, and became a student for the ministry. About 1681 he was licensed to preach. Just when he was ordained is not known.

PREACHING IN AMERICA

Makemie reached America in 1683 and organized his first church at Snow Hill, Maryland. This became the center of his work, but he extended his activity. Churches were organized at Pitts Creek, Manokin, Wicomico, and Rehoboth.

Makemie was a real pioneer missionary. For six years he had no fixed home. Much of his time was spent on horseback, going from place to place in his ministry. He lodged in log cabins, and preached from crude pulpits. He ventured into Virginia, but there Governor Berkeley objected to anyone's preaching except ministers of the Church of England. Tradition says that Makemie's preaching in Virginia stirred the wrath of the ministers of the Established Church, and that he was arrested. But his appeal to the governor was so convincing that he was set at liberty and, as a result of his argument, the Virginia Legislature afterwards placed upon the statute books the "Act of Toleration."

In order to avoid interference by the authorities, although there was religious liberty in Maryland while Lord Baltimore was in authority, the new church building at Rehoboth was erected upon Makemie's own land. We forget that even in free America there was not always religious liberty. Even

those who came to this country to find liberty to worship God in the way they thought was right, were not always willing to grant the same privilege to others. Makemie had much to do with establishing religious liberty in America.

A MERCHANT PREACHER

Makemie paid his own way as a missionary. There is no record of his receiving a salary. He married Naomi Anderson, who inherited considerable money and land from her father. Makemie himself was a ship merchant. He was engaged in the service of Christ, and used his business to pay the expenses. His home was in Accomac, Virginia, just below Rehoboth, Maryland.

In 1704, the year after Wesley's birth, he went to England. There he raised money for the support of missionaries in America and brought back with him two Irish Presbyterian ministers, John Hampton and George Macnish. As the number of Presbyterian churches grew, the center of Presbyterianism shifted to Philadelphia. Largely as the result of the labors of Makemie the first presbytery was organized, in 1706, according to our calendar. Ten years later the churches had grown so that the General Synod was formed, with four presbyteries. In 1729 the General Synod passed what is called the "Adopting Act." This act adopted the Westminster Confession of Faith and the Larger and Shorter Catechisms as the standards for the Presbyterian Church of America. The Presbyterian Church in America also declared its independence of the authority of the State in the exercise of ministerial authority, and denied the power of the civil magistrates to persecute any for their religion. Thus the Presbyterian Church was the first in America to declare the great principle of "a free Church in a free State."

A CHAMPION OF RELIGIOUS LIBERTY

This occurred after Makemie's death, but he had much to do with bringing it about. He traveled from South Caro-

lina to Massachusetts preaching. In 1707 he and Hampton were in New York, and he was asked to preach to a group of Presbyterians of the city. For this purpose the Presbyterians asked for the use of the Dutch Church and then for the French Church, but were refused by both because the people feared the governor, Lord Cornbury. When Makemie was asked to preach in the house of William Jackson, he consented. Hampton, also, arranged to preach on Long Island. Their certificates as nonconformist preachers granted by the courts of Barbadoes, Virginia, and Maryland, were to them sufficient authority for this. But Makemie and Hampton were arrested. Like Paul they found themselves in prison for the gospel's sake.

In 1689 England had passed the "Act of Toleration," permitting congregations to worship outside the Established Church, but Lord Cornbury said that this act did not apply to the colonies. So when Makemie and Hampton were brought before him, he demanded: "How dare you take it upon you to preach in my government without my license? None shall preach in my government without it. The Act of Toleration does not extend to the American Plantations, but only to England."

Makemie, however, argued that the Act of Toleration did extend to the Plantations, and that his certificate showed that he had conformed to it.

"The certificates are only for Virginia and Maryland," insisted the governor. "The law was made against strolling preachers, and you are such. You shall not spread your pernicious doctrines here."

But Makemie was ready to show that the doctrine of the Presbyterian Church was not contrary to the doctrines of the Church of England. Cornbury offered to set the preachers at liberty if they would give bond and security for good behavior and pledge themselves to preach no more in his colony.

Makemie's reply was such as Peter or Paul might have

made: "If your lordship requires it, we will give security for our behavior; but to give bond and security to preach no more in your excellency's government, if invited and desired by any people, we neither can nor dare do."

To prison Hampton and Makemie went. After a number of vain attempts their release on habeas corpus was secured until the trial should take place. At the trial Makemie acknowledged that he had preached the gospel as accused, but he insisted that this was not contrary to the law. He argued his own case, and was promptly acquitted by the jury. He was, however, released only after paying the costs, which amounted to eighty-three pounds.

Makemie lived only a short time after his release. It is thought that his imprisonment hastened his death. This pioneer of Presbyterianism in America had not lived in vain, for, as has been said, he had much to do with the establishment of the Presbyterian Church and with securing religious liberty for the colonies.

CHAPTER XII

WILLIAM A. SHEDD

Who Gave His Life for the Oppressed

(Born 1869; died 1918)

When word came to the Christians of Urumia, Persia, during the Great War, that the Russians were about to withdraw, there was widespread terror. The Turks desired nothing more than an excuse to massacre the Christian Armenians and Assyrians. They hated the Christians with a bitter hatred, for everywhere the Christians were more prosperous than their Mohammedan neighbors, and, in spite of persecution, the Christians refused to renounce their faith and become followers of the prophet. The Christians knew that the moment the Russian army withdrew, the Turks and Kurds would murder and rob and ruin.

When the Russians withdrew the Christians fled. Between eight and ten thousand followed the withdrawing Russians. Probably seventeen thousand refugees rushed for protection to the mission compound in Urumia. Here their protection was just an American flag and a band of Christian missionaries under the leadership of a brave American citizen. "There was no mounted cannon, no armed men. Outside, the enemy blustered and threatened and cursed; but the American flag flew between him and his prey. He spat at it and made impotent boasts of what he would do if that flag were once out of the way. Sometimes the foe were German-drilled Turkish regulars; again they were wild Turkish tribesmen, brandishing their weapons and filling the air with their shrill cries."

The man who put up that flag and dared to keep it there was the recognized leader to whom everyone turned in this time of terror. Those who did not love him, feared him, simply because he spoke the truth and stood for justice. As he walked through the streets of the city he was honored by

high and low. This man was William A. Shedd, a plain American missionary who had gone out to take Christ to Persia.

HIS EDUCATION

William Shedd was born on the mission field, in the city of Urumia, in the northwestern corner of Persia, where his father and mother had gone to carry the gospel. In this missionary home he breathed the atmosphere of Christian faith and service, and as a boy he learned the languages of the natives.

When he was five years old his parents returned to America for a time, where he received his schooling. When they returned to Persia to continue their work, William was left in Marietta, Ohio, where he attended school. At the age of fifteen he entered Marietta College. He was one of "The Hill Crowd," a group of unusually brilliant boys who became leaders in later life. William was second in his class, a fine student and a clear thinker. Often his understanding of the subject and his clear statements enabled him to help his less able fellow students.

He was a real boy, fond of sports, full of fun, but never very rugged. After two years in college his family feared for his health, and he was persuaded to return to Persia for a time. But his three years in Persia were not vacation years. He could not be idle when there was so much need. He tutored his brothers, taught in the mission school, and helped in the mission work. At the same time he studied Persian and Syriac.

Returning to America he graduated from college in 1887. Again he went to Persia, to help his father. After two years he came back to America for his seminary course in Princeton. His standing entitled him to a scholarship in Hebrew; but he felt that Persia needed him, and back he went to that mission land. This was in 1892, and for twenty-six years he gave the best that was in him to bring Christ to the people of Persia.

A MISSIONARY'S WORK

Like the Good Samaritan who did his best for the wounded man he found by the wayside, this missionary tried to meet every need of the people of the land to which he gave his life. They needed education, and so he became a teacher and the president of the College of Urumia. In the outlying villages churches were established and schools organized, and at times he had oversight of these. Native workers must be taught, and he gave himself to this task. Native preachers must be trained, and he became their theological professor. Distant tribes must hear the gospel, so he rode over the mountains among the terrible Kurds and told them the story of the Saviour. He acted as treasurer and managed the mission press where missionary literature was published.

THE YANKEE CADİ

And so it came about that, when war came and terror gripped the hearts of men and women and children, all turned instinctively to Dr. Shedd as the one who must take command. Speaking in this country of their efforts to defend themselves against the Turks, a Persian Assyrian said, "The brain and life of our movement was one single American who we consider the greatest American born, the Rev. W. A. Shedd, and we owe our life, those of us who have escaped, to that man." It was he who had the flag placed over the compound and insisted that, being a neutral flag—for the United States had not yet entered the War—it must be respected.

Dr. Shedd was the real head of the government now. Because he was master of both Christian and Mohammedan law, and understood the character of the people, he had, since the death of Dr. Cochran, a missionary, been acting as their cadı, or judge. With no authority or power to enforce his decisions, his verdict was respected more than that of the courts, and his word was final. All classes came to him with their disputes and their troubles.

One incident reminds us of the wisdom of Solomon. A young man complained to Dr. Shedd that another had stolen his shoes. Both were summoned before him. "Where did you get your shoes?" he asked the man who claimed that his shoes had been stolen. "In Chicago," he replied, naming the firm. Then to the other man, he said, "Where did you get yours?" "My brother bought them for me from a Russian soldier, who brought them from Russia," the man replied. "Let me see the shoes," Dr. Shedd commanded. In them he found the trade-mark of the Chicago merchant. The shoes were then returned to the rightful owner, and the thief was put to open shame.

Dr. Shedd tried to unite all interests in the support of order and justice. He dared to walk the streets alone and face the officers of the enemy. In an effort to enlist the help of all in the protection of the refugees, he talked with Turkish authorities, he visited influential Mohammedans, and he kept in touch with the Kurdish chiefs. He supervised the distribution of relief with sympathy and yet with a shrewdness and firmness that made it next to impossible to impose upon him.

One day the Persian governor said to him, "The great difference between you and us is that you depend upon the truth to accomplish a purpose and we depend upon a lie."

Dr. Shedd was a lover of peace. He hated the idea of war and stood for the principle of fighting only when attacked.

HIS LAST JOURNEY

During 1915, Dr. Shedd came to America, but the following year he returned to his work in Urumia and its responsibilities. Months of stress began to tell upon his health and it was feared that he was going down with tuberculosis, with which he had previously been threatened. The defenders of the refugees had no touch with the outside world. They did not know when they might hope for deliverance by the arrival of the British Army. Then one day an air-

plane brought word that in three weeks the British Army would arrive. "But can I hold out for three weeks?" asked Dr. Shedd, weary from the long struggle.

The refugees could endure the strain no longer. They felt that they must run to the approaching British forces for safety. Dr. Shedd urged the people to wait; but the flight began like a stampede, and the massacring Turks followed. Dr. Shedd followed, also, to render what service he could to the suffering fugitives. A British camp was reached, but they had to press on, for there were not enough soldiers to hold back the pursuing Turks.

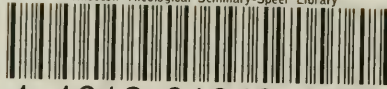
Dr. Shedd fell sick, and while they were trying to take him over the rough mountain trail in a cart his life journey came to an end. With a blanket and the canvas from the cart for a shroud and casket, he was laid in a shallow grave. When word was passed along that Dr. Shedd was gone, a great cry went up from the fugitives: "What shall we do? Our father is gone, our back is broken, there is not one left on earth to help us. Would that half our nation had died and he had been left."

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